

Rev. Mr. A. Papacant

Pittsburg

ADDRESS

DELIVERED BEFORE THE

Students of the

CARROLLTON ACADEMY.

**At the close of the first Session of that
Institution,**

BY

REV. E. GREENWALD,

Of New Philadelphia, Ohio.

—:00:—

CARROLLTON, O.

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1845.

that their souls are famishing while their bodies are nourished?

"I will mention but one more consideration, and that a dreadful and awful one. You must meet your beloved children before God's bar, and there answer how you have conducted towards them. Should they, in consequence of your total neglect to instruct them in religion, be doomed to a dreadful hell, will they not shriek out these heart-rending words, with horrid emphasis, 'Father, you never told me of this dreadful place—you never told me of a glorious escape, a glorious relief by Jesus Christ—and must I lie in this dismal burning lake? O unhappy, that you was ever made an instrument of my existence!' Now, will you come to the loving Saviour, and bring your whole families with you? There is bread enough in our Father's house. I pray God that he will in great mercy be pleased to open your eyes, to discern wondrous things in that law which you have rejected, and to see ineffable beauty in that Saviour whom you have disowned."

The above communication was exhibited, Lord's day, April 14, 1799, to a numerous audience. Many of them were much affected, and most of the infidels alluded to were also present. The author of the communication says, that being at meeting on the Lord's day, hearing the names of ten persons called, who were propounded to join the church, his mind was struck with the cutting idea, that an eternal separation was about to take place between people of the same congregation, neighborhood, and family. And as there was room enough, he could see nothing to hinder him from coming to Christ too, but his own unwillingness. These were about the first of his impressions. His convictions continued, and increased for a number of weeks, until he was brought, as he confessed, to see his desperate situation, while opposed to God, and the way of salvation by a kind Saviour; and to see that Christ was "the way, the truth, and the life," and cordially, as he hopes, to accept of him.

JEREMIAH HALLOCK.

WEST SIMSBURY, August 18, 1800.

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APPEAL IN BEHALF
OF THE
CHRISTIAN SABBATH.

BY S. S. SCHMUCKER, D. D.

FELLOW-CITIZENS—We address you as those whom the Creator has invested with the power of moral agents, and to whom he has granted free institutions; as those, on whom he has devolved the high but arduous duty of self-government. No despot controls our civil interests: no bigot has power to infringe our rights of conscience. We are as yet secure in the enjoyment of life, liberty, and the pursuit of temporal happiness, under the progressive lights of reason and science; and in the prosecution of our higher, our immortal interests, according to the dictates of our own consciences, none daring to molest us or make us afraid. Both these interests, however, need to be guarded against dangerous enemies, and both are materially affected by the institution to which we now invite your serious attention. We therefore need no apology for addressing you on the subject of the CHRISTIAN SABBATH.

The word of God, we believe, inculcates the divine obligation to consecrate one day in seven to rest from secular toil, and to exercises of religious devotion. This was enacted at the end of the creative week, for reasons equally applicable to all nations and all generations: "Because in six days the Lord created the heavens and the earth, and rested on the seventh from all the works which he had made." And as he created the heavens and the earth, not for the

Jews only, but for all nations, so the example of his resting and sanctifying the seventh day, must also have been designed for all. Here we find the original and formal institution of the Sabbath. In Exod. 20: 8-11, it is evidently spoken of as already existing and known. The language, "*Remember the Sabbath day,*" etc., implies a previous acquaintance with it. The same is true of Exod. 16. Moreover, the declaration of the Saviour, that the Sabbath was made for *man*, forbids the idea of its restriction to the Israelites alone, and implies that it was intended for all mankind, and therefore appropriately instituted at that early day. That the Sabbath was appointed at the time just stated, is moreover sustained by the fact, that the division of time into weeks was found among the most ancient nations, as far back as history and tradition extend. It was found among the Egyptians, Assyrians, Phœnicians, Ancient Chinese, Indians, Arabians, and others. No other rational account of the general prevalence of the hebdomadal division of time in the earliest ages of antiquity can be given, than that it was spread by tradition from the family of Noah, who had derived it from our first parents.

We claim not that the identical hours must be observed over the whole earth; for, unless the night were employed, this would be physically impossible. Had the popular theory of antiquity proved true, that the earth is an extended plain, the same twelve hours might have been observed for the active duties of the Sabbath by all men. But how can the inhabitants of a revolving sphere, illuminated from one fixed point, all have their Sabbath *day*, or any other *day*, at the same time? We need scarcely remind any of you, that if colonies had simultaneously emigrated from Eden, and proceeded half round the globe, they would have been involved in midnight, whilst the meridian sun illumined their starting point: and if they continued their progress till they completed the circuit, each having faithfully kept

the seventh day as Sabbath, they would find themselves observing different days. But though the simultaneousness of sabbatic observance will be conceded as unnecessary, it is evident, that whilst these divergant colonies might both regularly observe the seventh day, counting from the time they started, yet when they met, as they would be observing different days, they must either have two conflicting Sabbaths, or one of them must change its day and adopt that of the other. Since the Creator has made it physically impossible to observe the same hours, or even, in some cases, the same day; does he not thus evidently teach us, that it was not unalterably the *seventh* day of the week, but the religious observance of the *seventh portion* of time which essentially constitutes his Sabbath; while, in the Old Testament dispensation, the seventh day was confessedly appointed? During the Mosaic dispensation, the same proportion of time was reiterated, with various ceremonial injunctions, and the Sabbath, like the rainbow of old, employed as a type or sign to the Israelites, without altering its primitive relation to other nations. This ceremonial character and its appendages, which were peculiar to the Mosaic economy, and "were shadows of things to come, of which Christ is the body," Paul tells the Colossians (2: 16) were abolished in the New Testament, with the other types and shadows of the old; but the primitive design and obligation remained to sanctify the seventh portion of time. The inspired apostles, doubtless for wise reasons, selected the day of our Lord's resurrection, the first day of the week, for their stated seventh-day religious services, perhaps to connect the Saviour's triumph over death and the powers of hell, with the perpetual public devotions of Christians, and possibly to prevent the ceremonial aspects of the Jewish Sabbath from becoming connected with that of Christians, to which there would have been a constant tendency, if the same day had been retained.

That the inspired apostles, and primitive Christians under their guidance, selected the first day for their regular weekly public exercises, we think, needs no labored argument. Luke the evangelist, not only tells us, that the disciples came together on the first day to break bread, that is, to celebrate the communion, but he says, on the first day of the week, *when* they came together for this purpose, Paul preached to them; implying that it was their custom so to convene. Paul also directs the Christians of Corinth and Galatia to hold their charitable collections on the first, or, as St. John calls it, "the Lord's day," for the obvious reason, that then they were assembled. 1 Cor. 16: 1, 2. Indeed, the resurrection of Christ was so decidedly the culminating and crowning scene in the work of redemption, it was so obviously the day of triumph for Christ, for Christianity, and for Christians, that the disciples from the beginning very naturally regarded it as the day most closely connected with their religion and worship, and observed it as such. And the divine Saviour himself seems to have evinced his approbation of the practice. We have no account of his having met with them after his resurrection on the Jewish Sabbath; but every instance of his appearance to them was on the first day of the week, on the Lord's day. It was on this day that he favored their assembly with his presence, and pronounced his benediction, "Peace be with you." It was on this day that he poured out his Spirit upon them, and bestowed the gift of tongues; and it was on this day, also, that he revealed himself and the prophetic history of his church to St. John at Patmos. Luke 24: 36. Levit. 23: 15, 16. Acts 2: 1.

That this day was religiously observed by Christians, in regular succession during the first three centuries, is evident from the testimony of Ignatius, Justin Martyr, Tertullian, Clement of Alexandria, and Cyprian. Eusebius, of the fourth century, tells us that Christians were so well known

by the fact of their observing the Lord's day, that the heathen, when wishing to know whether any person was a disciple of Christ, decided by his answer to the inquiry, *Dost thou observe the Lord's day?* In the fourth century, Constantine, the first Christian emperor, enacted civil laws, requiring abstinence from secular labor on the Lord's day; and from that time to the present, similar prohibitions, more or less stringent, are embodied in the code of every Christian nation.

Nor do these United States form an exception. It is true, our national constitution provided that Congress shall not give the preference of legal establishment to any form of religion, by which is meant form of Christianity; for Christianity was at that time legally acknowledged in all the colonies, and in several of them, one or other Christian denomination was established by law in preference to all others. But though they made no formal enactment either of Christianity or the Christian Sabbath, by implication they acknowledged both. The constitution did not revoke the well-known existing acknowledgment of Christianity in the State governments, and itself provides that Sunday shall not be counted in the ten days, within which bills are ordinarily to be returned by the President. And the same men who framed that instrument, also decreed that all the public offices of the Legislative, Judicial, and Executive departments of government shall be closed on that day. The government also directs all chaplains in the navy to perform service twice on the Lord's day, and even prescribes the infliction of penalties, if any members of the crew are guilty of disorderly conduct on such occasions. In many States of our Union, where the day of the Lord is grossly desecrated, the legal provision is satisfactory, if faithfully executed. It is only the negative observation of the Sabbath, abstinence from secular labor, that civil government has a right to enforce: far be the day, when our rulers shall venture the

dictation of any particular religious exercises ; and should the attempt ever be made, we trust there will be patriotism enough in the land to defeat it. While yet a British colony, as early as 1705, the service of civil process was prohibited by law, in Pennsylvania ; and about ten years after our independence was achieved, in 1794, a general prohibition of all worldly employment on the Lord's day was enacted. Similar laws were passed by other State Legislatures at an early day. It remains for you, fellow-citizens, to give efficacy to these laws as well by your faithful example, as by the infliction of their penalties on transgressors.

And can it be questioned, at this late day, whether this recognition of the Christian Sabbath was the dictate of wisdom in our fathers ? Can it have been the result of weak-headed superstition ; or rather, was it not the product of matured civil wisdom, and enlightened political philosophy ? Do we not recognize in it the action of minds capable of rising above the clouds of prejudice and sense, and enjoying a pure and just perception of the highest interests of humanity, not only present, but prospective, and eternal ?

To decide this question, let us inquire what are the influences of the Sabbath on all the cardinal interests of man, in his physical, intellectual, and moral nature. What are called our physical wants and comforts, constitute by far the larger portion of the necessities and happiness of the mass of the community. Whether the observance of the Sabbath tends to relieve the one and secure the other, therefore, presents itself as a most pertinent inquiry to every friend of his country and humanity.

This is not simply a theological or political question, but a vital topic of personal and individual economy. Physicians of great eminence and number have attested that the necessity of a Sabbath is a law of our physical nature, written by the finger of God on our mental and bodily constitution. The Sabbath is emphatically the poor man's boon : it relieves

the laborer from worldly toil, from corroding cares of business, and from incessant physical efforts; thus promoting health of body, and vigor of mind. Experience has clearly proved the universal necessity of something like a hebdomadal recess for permanent health and vigor; has evinced the claims of the seventh day of rest to be founded in nature as well as revelation. The bow, never unstrung, loses its elasticity. Labor unremitted consumes the vital powers of body and mind. If, therefore, man has no right to commit suicide, he is not authorized to labor on the Sabbath, for by so doing he must abridge his life. God, who knows what is in man, compels us to daily intermissions of labor, by the alternation of day and night. But this being insufficient, he has also appointed one day of rest in seven, by which the recuperative powers of the system are preserved, and life prolonged.

Dr. Harrison says, "Incessant toil wears out the energies of man's limited strength." All experience is expressive of this universal proposition, that a longer life and a greater degree of health are the sure results of a careful regard to the commandment, "*Remember the Sabbath-day to keep it holy.*" Dr. Mussey, of Ohio Medical College, a close and enlightened observer of nature, affirms, "There cannot be a reasonable doubt, that under the due observance of the Sabbath, life would, on the average, be prolonged more than one-seventh of its whole period." Dr. Farre, in his testimony before the Committee of the British House of Commons, maintains these two positions: 1. "That men who labor but six days in a week, will be more healthy and live longer, than those who labor seven; and 2. That they will do more work, and do it in a better manner." And the distinguished Dr. Warren, of Boston, confessedly standing in the foremost ranks of his profession, says, "I concur entirely in the opinion expressed by Dr. Farre, whom I know to be a physician of the highest respectability." Scores

of other physicians of the first rank in our country and in England, have testified to the same positions.

Thus it is evident, that the religion of the Sabbath secures the temporal as well as the spiritual interests of man, by reinvigorating his physical energies. But it also advances the same object by increased moral impulse. With motives drawn from eternity, it enforces those habits of integrity, industry, frugality, and forethought, in "providing for them that are of our own household," which naturally secure the comfort of families and the prosperity of nations. Does the amount of our profits depend on the labor performed by us and those in our employment? It is the observance of the Sabbath which enables us to accomplish more than its neglect. Does the success of our business depend on the honesty and trustworthiness of those to whom portions of it must be confided? What can better promote this object than the ordinances of the Sabbath, by which they and all their doings through the week are statedly brought under the all-seeing eye of Jehovah, and fidelity is impressed on them by the anticipated retributions of eternity? How many thousands of dollars are lost by employers, in little petty sums, purloined by laborers and clerks, who would never allow themselves such liberties, if their consciences were quickened by the stated ministrations of the Sabbath! And how many thousands of cases of gross dishonesty, of larceny, and even robbery, may be traced to the neglect of the restraining influence of the Sabbath! This sacred institution has therefore a just and urgent claim on all the laboring and business classes, and ought to receive their hearty and efficient support.

But man is an intellectual as well as a physical being; he partakes of the nature of angels as well as of the lower animals, and it becomes us as philanthropists and as Christians to inquire, how this second department of our interests is affected by the Sabbath. So intimate is the connection

between soul and body, so various and constant the reciprocal influence of the one upon the other, as to have led Dr. Rush to maintain, that for all the purposes of medical practice, they may be treated as one. Without admitting the philosophical absurdity, which he does not affirm, that matter and mind, that flesh and thoughts are the same, the intimacy of their connection, the strength of their sympathies, and the constancy of their reciprocal influence, are matters of daily observation. Does not that which fatigues the body, also disqualify the mind for action? And is not occasional stated rest as much a matter of constitutional necessity, as deeply engraven as a law of nature and of God on the structure of the mind as of the body? All the testimony we have adduced for the necessity and advantage of bodily rest, is equally applicable to the mind. Indeed, if there is any difference, the necessity for occasional mental relaxation is greater. The neglect of Sabbath rest, not only impairs the efficiency of those who are guilty of violence to this law of their nature, but has often unhinged the most powerful intellects, and prematurely extinguished the most brilliant lights of literature and science. Among the former we may mention, as a melancholy example, Lord Castlereagh of England; and of the latter, if we are rightly informed, a late eminent jurist of Pennsylvania, whose lifestrings seem to have been snapped by over-tension, unrelieved by Sabbath intermissions. Do not such solemn cases present a powerful appeal to the sons of genius, in the different professions? If they neither fear God nor regard man, yet for their own sakes ought they not to regard this divine institution? Nor are these cases rare. The nervous system especially, requires rest. "The sacred quietness of the Sabbath," says Dr. Harrison, "takes off from the brain that excessive fulness of blood, which the mental and bodily exercise of six days is calculated to produce." "And the working of the mind," says Dr. Farre, "in one

continued train of thought, is destructive of life in the most distinguished class of society, and senators themselves need reform in this particular. I have observed many of them destroyed by neglecting this economy in life."

But the whole of man is not discussed, when his physical and intellectual nature has been viewed. The highest, the noblest, the moral powers yet remain: those which, rightly improved, make the good man kin to angels; those which give proper direction to all his energies on earth, and qualify him for taking his place in the ranks of the ministering spirits in heaven. It is these powers that the Sabbath is especially calculated to cultivate. These it elevates and links in sympathy to the throne of God, and by thus bringing our whole life into near relation with eternity and heaven, diffuses the fragrance of the better world over the occupations and enjoyments of this. The faithful consecration of the Sabbath gives a higher direction to the efforts of the individual; it purifies and elevates the intercourse and enjoyments of the domestic and social circles; it is a balance-wheel to the nation amid the heavings and commotions of the political elements; it promises to bind nations together in the bond of one united brotherhood; and it conducts the Church universal, as the light of the world, through the wilderness of life, to that eternal Sabbath in heaven, of which it is on earth the delightful emblem. Let us contemplate these influences a little more in detail.

Must we not all concede, that man, as an individual, has various adverse influences to contend with? Do not his passions naturally tend to earth? Is he not in danger, in the pursuit of earthly enjoyments and possessions, to forget his eternal destiny? Amid the fascinations of pleasure, the delusions and infatuation of wealth and honor and power, is he not in danger of regarding these as ends instead of means, and mistaking them for his chief good? How necessary and salutary to him must be the influence of the Sabbath,

which, by statedly interrupting his career, and inviting him to the house of God, teaches him the guilt and danger of his error, shows him the proper use of every earthly good, and points him to that hereafter where he must render an account, not only of all the earthly advantages he possessed, but also of the manner in which he acquired them!

How many individuals, through neglect of Sabbath ordinances, have had the sense of moral obligation effaced from their minds, and, in an hour of temptation, have fallen into dishonesty or other crime, involving themselves and their family in ruin and disgrace! In how many Sabbath-breaking families are there discord and envyings and jealousy, which the ordinances of God's holy day would allay! What can be better calculated to commend to husband and wife mutual forbearance and affection, to teach children to love and obey their parents, to cultivate mutual affection for each other, and thus to make the family on earth, in some humble measure, resemble the family in heaven? May not many unhappy families here see the cause of their misfortunes? Need parents wonder at the disobedience, or dishonesty or dissipation of their children, if they have withheld from them the restraining, purifying influence of Sabbath ordinances, if they have taught them by their own example, that the doctrines and duties inculcated by religion are of no importance?

What better corrective can be applied to the corrosions of envy, jealousy, and strife in social circles, than to have their members statedly convened in the house of God, and to sit under the purifying, harmonizing, elevating influence of the Gospel? There the rich and the poor are brought together, where the distinctions of riches are forgotten. There all are taught humility in the presence of Jehovah, whilst the infinite sublimity and elevation of the Creator over his creatures, throws into the shade the little hair-breadth differences between the creatures themselves. There

rulers are taught to feel on an equality with those they govern, to feel that they have a ruler over them, to whom they must render an account for their public and official, no less than their private actions. In short, the interests and influence of the Sabbath are identical with those of religion itself, and of the church of God. Well did the French infidels understand this connection, when, during their reign of terror, they abolished the Sabbath, and substituted the tenth day for a time of rest, as the surest method of obliterating Christianity itself from the minds of men.

Far be it from us to stigmatize as infidels all who differ from us on the sanctification of the Sabbath; yet it cannot be denied, that just in as far as they promote its desecration, they actually undermine one of the main pillars of the Christian church, and sacrifice the highest interests of our race. Is it not mainly by the exercises of the Sabbath, that sinners are converted from the paths of error and added to the people of God? That members of the church are instructed in their duties and quickened in their discharge? That they are taught to feel their high and holy calling to be the salt of the earth and the lights of the world? In short, is it not by the stated ordinances of the Lord's day, that the Christian church publishes and extends those high and holy principles of moral purity, benevolence and charity, of good will towards men and glory to God in the highest, by which the family of man are to be united in one universal brotherhood; by which all violence and oppression, and wars and rumors of wars are eventually to be banished from the earth, and this world of sin and misery to be brought under the benign and happy reign of the Prince of Peace? Surely, then, the highest interests of all men are wrapped up in the proper consecration of the Sabbath, nor can he be regarded as their enlightened friend, who allows himself directly or indirectly to lend his aid to bring into disrepute that ordinance of heaven, "*Remember the Sabbath-day to keep it holy.*"

If these views be correct, fellow-citizens, how greatly is it to be deplored, that so many in our land yet act in violation of them! Of the openly vicious, who spend the day in rioting and drunkenness, we do not now speak. They can be effectually restrained only by the arm of the law. But how many, who are otherwise moral men and good citizens, desecrate this holy day! How many merchants travel to or from the marts of business! How many farmers on the highways deny to themselves and their teams that rest which God designed for them, and which they have no right to withhold from the irrational animals that toil for their benefit! And are there not great men who have lent their influence to Sabbath desecration? Do not some dignified judges employ the Sabbath in reaching their place of business, thus lending their potential example to promote that immorality which they are wont officially to deplore? Yea, are there not some professed disciples of him who was the Lord of the Sabbath, who allow themselves, for other than works of necessity and mercy, to invade the sacred hours of that holy day? We implore all of every class who feel guilty, to reflect upon the influence of their example. If it is allowable for you to disregard this holy day, why is it not equally so for all others? And what would thus become of the Lord's day, of the order of society, of the stability of our civil institutions, of the church of God, of the best interests of our race? The conservatory influence by which alone the Sabbath can be rescued from continued desecration, cannot be expected to emanate from the unprincipled and irreligious. It is therefore to those otherwise virtuous, to the disciples of Christ, and especially to ministers of the Gospel, that we make our appeal. We beseech you to unite your influence in sustaining the laws which prohibit all secular labor on the Sabbath, and to extend and deepen the popular conviction of the importance, benevolence, and salutary tendency of the proper observance of that day of rest.

Especially, also, should you exert your influence to rescue the public works throughout our land from being perverted to Sabbath desecration. Is it not a melancholy fact, that the spirit of moral anarchy which is abroad in the world, has seized the grandest inventions of the age, and made the discoveries of science tributary to the cause of iniquity instead of holiness, of Satan instead of God; and instead of erecting them into pillars to support the fair temple of our liberties, has converted them into battering rams to shatter its walls? Yes, is it not true, that our public works are vast engines of Sabbath desecration? Are not our railroads and canals, with few praiseworthy exceptions, so many great channels through which a regular stream of Sabbath desecration, week after week, flows throughout the length and breadth of our land? This need not, and ought not to be so. The laws of many States neither require nor justify it; and all friends of our country should unite in respectful but urgent appeals to canal commissioners and railroad companies for speedy reform. If further legislative action is deemed requisite, all true patriots and Christians should cordially coöperate in obtaining it.

Amongst the most fruitful sources of crime in our country is Sabbath desecration. Of one hundred men admitted to the Massachusetts state prison in one year, nine out of ten had been habitual violators of the Lord's day and neglecters of public worship; and the keeper affirms that hundreds of convicts have lamented their desecration of the Sabbath, as the first and fatal step in their downward progress to ruin. Self-interest, therefore, as well as patriotism, philanthropy, and religion, call on us to be active in removing these prolific sources of human misery and crime and public expenditure. The proper observance of the Sabbath will do more to suppress criminal offences, and to secure the rights of person and property, than all the jails, penitentiaries, and gibbets in the land. For the Sabbath was designed,

not only to vindicate the rights of God to our adoration, love, and obedience, but also to promote the security and happiness of man, and the requisite repose even for irrational animals in our employment ; which, if permitted to rest one day in seven, will do more work in the remaining six, will live longer and enjoy better health.

Nor are we without encouragement in this enterprise. The God of the Sabbath has smiled on the efforts of his children. Great progress has been made in waking up public attention. Numerous conventions have been held in different parts of the country, and the first intellects of the nation have brought the tribute of their influence and prayers. Sabbath mails have been stopped on about 100,000 miles of road, and thus thousands of persons previously employed on the Lord's day have been restored to its rest and privileges. Sabbath-breaking, by travelling and other secular pursuits, is becoming more disreputable. Steam-boats, canal boats, and stages have been discontinued on some routes ; and there is every reason to believe, that if the wise and good and patriotic of our land persevere, and especially, if ministers of the Gospel generally bring the influence of the pulpit to bear on this subject, the day is not far distant when, by the blessing of the God of the Sabbath, the greater part of our nation will be at least externally a Sabbath-keeping people.

But let us remember at every step of our progress, that abstinence from secular employment does not constitute the whole of Sabbath consecration, though it is all that the arm of civil power can or ought to enforce. Let us at the same time, by the light of our example and by the kindly influences of moral suasion, invite our fellow-citizens to the higher, the spiritual consecration of the day of God. Especially, let the attractive influences of the Christian pulpit exert their power and carry on the blessed work, by diffusing intelligence, by inculcating correct principles, and,

through the aid of the Spirit, by cherishing that love to God and love to man which constitute the best worship of the Creator. Thus combining external with internal consecration, we shall yield acceptable obedience to the command of Jehovah, to remember the Sabbath-day to keep it holy; individual and domestic happiness will be diffused throughout our borders, the pillars of our government will be strengthened, the Church of God in all her branches will prosper, and our nation enjoy the blessedness of that people whose God is the Lord!

Thine earthly Sabbaths, Lord, we love,
But there's a nobler rest above:
To that our longing souls aspire,
With ardent love and strong desire.

No more fatigue, no more distress,
Nor sin, nor death, shall reach the place;
No groans shall mingle with the songs
Which warble from immortal tongues.

No rude alarms of raging foes;
No cares to break the long repose;
No midnight shade, no clouded sun,
But sacred, high, eternal noon.

O long-expected day, begin!
Dawn on this world of woe and sin:
Fain would we leave this weary road,
To sleep in death, and rest in God.

DODDRIDGE

TRUE CONVERSION.

A DIALOGUE

BETWEEN HOPEFUL AND CHRISTIAN.

FROM BUNYAN'S PILGRIM'S PROGRESS.

CHRISTIAN. How came you to think at first of doing what you do now?

HOPEFUL. Do you mean, how I came at first to look after the good of my soul?

CHR. Yes, that is my meaning.

HOPE. I continued a great while in the delight of those things which were seen and sold at our fair; things which I believe now would have, had I continued in them still, drowned me in perdition and destruction.

CHR. What things were they?

HOPE. All the treasures and riches of the world. Also I delighted much in rioting, revelling, drinking, swearing, lying, uncleanness, Sabbath-breaking, and what not, that tended to destroy the soul. But I found at last, by hearing and considering of things that are divine, which, indeed, I heard of you, as also of beloved Faithful that was put to death for his faith and good living in Vanity Fair, that the end of these things is death, Rom. 6: 21-23; and that for these things' sake the wrath of God cometh upon the children of disobedience. Eph. 5: 6.

CHR. And did you presently fall under the power of this conviction?